292 feathers, tied inside a woven or plaited fillet, usually no more than a
302 centimetre wide, of coarse caraguatá, or woollen-yarn (fig. 45).

And it is also principally at dances that the men of the Choroti wear a sort of knitted skullcaps of woollen-yarn, net-like, and with a chin strap.

[142 301 304 322]

Fig. 39. A man with a woven frontlet of wool (greyish-white and brownish-black), and ear-lobe discs of wood. Choroti. Gran Chaco. Bolivia. Photo. E. v.-R.

[531] These hair-nets are often studded with snail-shell spangles (fig. 46), or the chin straps decorated with down (fig. 47). With the magic character of these and other ornaments from the Chorotis, I shall deal in a later chapter.

[should be Choroti — analyst]

171 Among the Ashluslay, who are neighbours of the Choroti, *only the men wear ear-lobe discs*, which probably is also the case among the Toba.[1]

As I have pointed out in the foregoing, in their culture the Lengua are very closely related to the Choroti, and therefore it would be of especial interest to obtain exact knowledge as to how the practice of wearing ear-lobe discs is applied among the first-mentioned tribe. In the literature on the Lengua we find a definite statement by the distinguished explorer, Koch-Grünberg, to the effect that among the Lengua it is *exclusively* the men who make use of ear discs,[2] whilst the equally prominent Chaco expert, Grubb, says that it is *chiefly* the men who wear these ornaments.[3] Grubb has published the picture of a woman who has distended holes in her ears, but is *without discs*.[4]

From the statements made by Koch-Grünberg and Grubb, I think it probable that among the Lengua, as among the Choroti, it is the rule that ear discs are worn exclusively by the men, but that exceptions may occur. That such exceptions must be of extreme rarity is as obvious as could be desired, from the fact that Koch-Grünberg never saw a single Lengua woman wearing ear discs.

301 322 Among the Choroti, the ear discs are made of wood, cane, gourd shell or palm leaves. In the wooden discs, the front face is flat and often metal-mounted (figs. 53 and 54), or has ornament burned in (fig. 55); the rear face is usually convex and, as a rule, provided with a hole bored or burned into it, sometimes forming a perforation right through the disc. Occasionally the cylindrical surface of the discs is decorated with ornament burned in.

301 The long necklaces of snail-shell spangles, like most other ornaments among the Choroti, are worn exclusively by men. These necklaces usually have a length of several metres, and rank as highly valued possessions; it is exceedingly difficult to obtain such a treasure from a Choroti by barter. The most elegant of the men often wear several necklaces of this

[1] Nordenskiöld (13), p. 68.

[2] »Diese Pflöcke sind *ausschliesslich eine Zierde des männlichen Geschlechts; die Frauen tragen sie nie.* Das erste Anlegen des Pflockes ist eine Art religiöser Feier, bei der sie nicht gern einen Fremden dulden.» Koch (1), p. 218. Italics by von Rosen.

[3] »Wooden ear-discs are worn as ornaments, chiefly by the men.» Grubb (1), p. 73. Hawtrey, who has also written about the Lengua, does not say whether only the men wear ear discs, but he has described these objects in connexion with other objects of a more or less magic character, which *as a rule* are worn by men. Hawtrey (1), p. 283.

[4] Grubb (1), the top picture on the plate behind page 72.

[text continues on p. 69]

1: Rosen E-5 (1901-1902) 1924 SK6 Choroti SK6
Mataco S17

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[372]

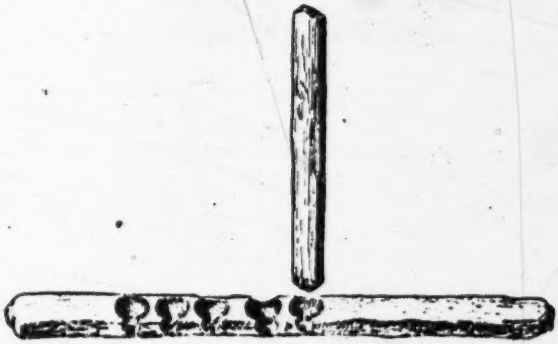

Fig. 148. Fire-drilling implement, consisting of two wooden sticks. Choroti. Gran Chaco. Bolivia. 2/3. Riksm. 03. 3. 193.

For scraping and polishing wooden objects, pieces of mussel-shell are used. Formerly, when the Choroti could not obtain iron, all wood-work was produced exclusively by means of fire and mussel-shells. In shaping a piece of wood, the parts that were to come away were burnt in the fire, and the charred parts then scraped off with a sharp-edged piece of mussel-shell.

Nordenskiöld mentions that the Choroti, in the same way as other Chaco tribes, use saws made of hard wood with which they, among other things, saw off the stem and leaves of the, to the Indians so important, caraguatá plant,[1] after having grubbed it up with a fork-like digging stick.

Awls for working purposes are made of bone (fig. 147). Bone awls are also used for tattooing (see p. 75, 78), magical blood-letting (see pp. 63 and 64), and as weapons of offence (see p. 101).

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[412]
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Fig. 149. Stems of a liana (Asclepiadaceæ), which forms the material of which fire-drilling implements of the Choroti generally are made. Gran Chaco. Bolivia. 1/1. Riksm. 03. 3. 196.

Like other Chaco tribes, the Choroti produce fire by drilling. Their fire-kindling implement consists of two round-sectioned, dry sticks of wood (fig 148), usually obtained from a species of liana (of the Asclepiadaceæ), fig. 149. One stick (the female one), which is thicker, and usually longer, than the other one (the male stick), has one or more bowl-shaped indentations, at

Fig. 150. Tail of armadillo, used as a tinder box. Mataco. Gran Chaco. Argentina. Exactly similar tinder boxes are used by the Choroti. 2/3. Riksm. 03. 3. 372.

[1] Nordenskiöld (11), pp. 65 and 66, also (12), pp. 110 and 111.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

Archaeological excavations have brought to light wooden bowles in the (D) Puna de Jujuy[1]) and on (A) the coast of Peru[2])

To judge from the distribution, the wooden bowl is a cultural element that the Chaco Indians received from the mountain civilization. The archaeological finds of wooden bowls in N. Argentina show that they were used there in pre-Columbian times.

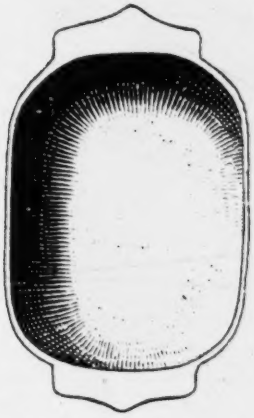

Fig. 20. Wooden dish, Choroti. G. M. (W. 634) 1/6.

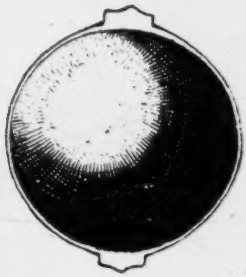

Fig. 21. Wooden bowl. Quichua-Mestizos. Calilegua, N. Argentina. R. M. (u. 24) 1/6

The shape of the little handles on the wooden dishes of the Choroti Indians are very similar to those on the bowls of the Quichua-Mestizos in N. Argentina (Figs 20. 21).

e) *Eating utensils.*

The (1) Choroti and (2) Ashluslay have spoons of wood (Map 13) and horn. As eating utensils they also use mussel-shells and calabashes.

Besides the above-named tribes, I have seen the following tribes in the course of my travels who used wooden

[1]) Lehmann-Nitsche (1), Pl. 5. E. 12.

[2]) Putnam, Pl. 26. fig. 6 and 7.

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

A C 321 401

The Choroti and Ashluslay understand how to bore through teeth and mussel-shells. For this purpose they now use drills, made of darning-needles provided with a handle, which they obtain from the whites. The art of drilling holes in bone must be very ancient in S. America, being certainly known to every Indian tribe. The Tierra del Fuegians, however, seem not to possess necklaces of drilled teeth.

The carving and ornamentation of calabashes.

A C 415 322

Calabashes are extensively used in the whole of tropical S. America. They are lacking only in the extreme south of the continent and among some Gês-tribes who are quite uncivilized. Even up on the Andes the Indians often have calabashes which they get from the valleys on the eastern slopes of these mountains. Calabashes have been found in old excavations in the Puna de Jujuy[1]) where they cannot be cultivated. During his archaeological excavations at Calama in Puna de Atacama UHLE[2]) found numerous calabashes. He believes that the Indians there received them from Argentina.

The Choroti and Ashluslay have no tree calabashes, but use the fruit of a cucurbitaceae which they cultivate. From these they make boxes, large bowls, etc.

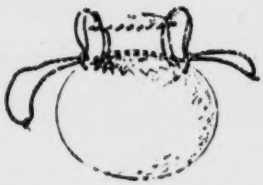

Fig. 67. Calabash box with lid. R. M. (A. 1304). 1/4.

They often provide these boxes with lids which are not infrequently carved in the shape of a star. They are made in the manner described by SÁNCHEZ LABRADOR[3]), speaking of

[1]) LEHMAN-NITSCHE (1).
[2]) (5), p. 109.
[3]) Vol. I, p. 271.

[text continues on p. 224]

2: Nordenskiöld E-5 (1908-1909)1919
SK6 Choroti SK6
Ashluslay SK5

the Mbayá:— «Labran una especie de calabazos grandes sacandoles con delicadeza un pedazo por el pezon que despues ajusta como tapa», — e. g. *the lid and the calabash-box are always from one and the same fruit.*

The calabashes are frequently ornamented, sometimes by burning, sometimes by cutting. Should a large calabash crack, the Choroti and Ashluslay generally mend it by sewing together the edges. (See Fig. 68).

Calabashes with lids of this kind (Fig. 67) are found among the (18) Quichua[1]), (4) Chiriguano[2]), (6) Matacos[3]), (X 4) Payaguá[4]), (12) Mbayá[5]), Kadiuéo), (8) Lengua[6]), (8) Angaité[7]), (21) Cainguá[8]), and (36) Ijca[9]) as well as the (2) Ashluslay and (1) Choroti.

Furthermore, calabashes with similar lids (Map 42) are mentioned from excavations in (D) ? the Puna de Jujuy[10]), from (A) the coast of Peru[11]), from (γ) the neighbourhood of Cuzco[12]), and from (G) Capamitas in the borderland of Peru and Bolivia[13]). We see that the distribution in S. America of lids of the kind here described is in the west Plainly we have to do with a cultural element which the Chaco Indians have derived from the western area of civilization

Calabashes with lids of a rather different type are mentioned by KRAUSE from the (15) Kayapó[14]), by Kissenberth[15])

[1]) G. M. 15. 1. 87.
[2]) G. M. 15. 1. 144.
[3]) R. M. (M. 1251).
[4]) M. C. (Hc. 316, H. 322 a. H. 923.)
[5]) BOGGIANI (2), Fig. 50.
[6]) GRUBB, p. 74.
[7]) M. f. V. C. (17634, Collection FRIČ.)
[8]) M. f. V. C. (613 i).
[9]) G. M. BOLINDER.
[10]) LEHMANN-NITSCHE (1), Pl. 3, Fig. 4.
[11]) REISS und STÜBEL, Vol. 3, P. 82, fig. 4.
[12]) M. f. V. B. (V. A. 8900).
[13]) NORDENSKIÖLD, (3), S. 24. R. M. (06. I. 408.)
[14]) Fig. 215.
[15]) (1), fig. 1.